Rawlinſon, Mayor.

Martis vj. die Novembris 1705.
Annoq; RR^na. Annæ Angl. &c.
Quarto.

THIS Court doth deſire the Reverend Dr. *Pooley*, to Print his Sermon Preach'd at the Cathedral Church of St. *Paul*, *London*, on *Monday* the Fifth of *November* inſtant before the Right Honourable the Lord Mayor, Aldermen, and Livery-Men of the ſeveral Companies of this City.

Per Cur.

Purchaſe.

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A

SERMON

Preach'd before the

RIGHT HONOURABLE

THE

Lord Mayor, and *Aldermen*;

AND THE

Citizens of *LONDON*:

IN THE

Cathedral Church of S. *Paul*,

on *Monday*, November 5th 1705.

By *Giles Pooley*, D.D.

LONDON,

Printed for *H. Mortlock* at the Phœnix in St. *Paul's* Church-Yard. MDCCVI.

To the Right Honourable Sir *Thomas Rawlinſon*, Lord Mayor of the City of *London*, and the Court of Aldermen.

Right Honourable,

I Am ſenſible of the Fate and Effects of Printing Sermons; they are Hawk'd about for ſome few Days, Read over out of Curioſity by ſome few Perſons, and then (let the Subject of them be never ſo Important) thrown by, never after thought of or regarded; and happy are the Authors if they can eſcape Cenſure. Notwithſtanding this, in Obedience to Your Commands, I have ventur'd mine to take its fortune with the reſt.

I heartily wiſh Your Lordſhip's Deſign in ordering it to be Publiſh'd, which I am confident was the ſame with mine in Compoſing, may be Anſwer'd by thoſe who are pleas'd to

give

give it the Reading; And that was, not only to expose the Uncharitableness of the Church of Rome, *but chiefly to promote Christian Love, and the good Effects thereof (which are very much wanting) among our selves.*

I am,

Right Honourable,

Your most Obedient and

most Humble Servant,

Giles Pooley.

A

SERMON

Preach'd before

The LORD MAYOR, &c.

On *November*, 5th 1705.

St. JOHN XIII. 35.

By this ſhall all men know that ye are my Diſciples if ye have Love one to another.

IT is a Cuſtom in the Church of *Rome* upon a certain Day in the Year, ſolemnly to Curſe and Excommunicate all other Chriſtians beſides themſelves; their form runs in theſe Words; *We do excommunicate and anathematize in the behalf of Almighty God and for our ſelves, all Huſſites, Lutherans, Zuinglians, Calviniſts, Hugonots, and all that believe them, all their abettors and favourers, and in general thoſe who defend them, and read their Books without our Authority, and* (that they may ſpare none) *all* Hoſp. de Feſt. Chriſt.

thoſe

thoſe who contumaciouſly depart and withdraw themſelves from our Obedience.

Now 'tis worth our obſerving, that they do this on *that very Day* whereon they read, and our Saviour ſpake the Words of my Text, *A new Commandment I give unto you, that ye love one another, as I have loved you, that ye alſo love one another, By this ſhall all men know that ye are my Diſciples if ye have love one to another.* So excellently well do the Papiſts practice this divine Leſſon; ſuch evident tokens do they give of their being the *only Catholick Church*, the *only viſible Diſciples of Chriſt!*

Shou'd we (and were Proteſtants hatred ſo great, or their Chriſtian love ſo ſmall as the Popiſh, the Remembrance of this Day might with greater reaſon (if any ſuch kind of Act can have reaſon for it) prompt us to anathematize ſuch as, *Garnet and Parſons, Faux and Digby, the Pope and the Jeſuits*, and all their favourers and abettors.) Should we I ſay, pay them in their own Coin, I am ſure we ſhou'd, whatever they think of themſelves, ceaſe to be Diſciples of Chriſt.

It becomes Proteſtant Charity, and is like their Religion to imitate the *Arch-Angel* by *not bringing a railing accuſation* againſt our greateſt Enemies, but leaving it to God who deliver'd us, to *Rebuke them*, rather than with Popiſh malice to condemn, conſpire and murder; it becomes Chriſt's true Diſciples to learn of their Maſter to return Bleſſings for Curſes, Prayers for Perſecution, rather than to learn of his pretended Vicar to thunder out Excommunications and Anathema's, it becomes us with the Apoſtle not to *count them who obey not our words*, are not of our Religion,

Religion, *as Enemies, but to admoniſh them as Brethren,* rather than with the *Cardinal* to hold it *lawfull and expedient, and the only Remedy, mittere illos in locum ſuum* (to uſe his own words) *i. e.* in his meaning, immediately to put thoſe to death, and ſend them packing to hell, who will not obey their Church. *Bellarm. 2 To. l. 3. de Laic. c. 2.*

By ſuch Chriſtian behaviour as this, by extending love to all, not only to Chriſtians, but even to thoſe whom we may juſtly ſuſpect as Enemies, we ſhall give teſtimony to the World, that we are the Diſciples of Chriſt, for *by this* Chriſt himſelf tells us, *ſhall all men know that ye are my Diſciples, if ye have love one to another.*

Before I proceed farther on the Words, I muſt premiſe, (leaſt the Papiſts, or any other Chriſtians, if there be any other of their Spirit, may take this advantage from them, to reckon that they have *Liberty*, nay that it is their *Duty* to confine their love to themſelves,) That our Saviour when he here commands his Diſciples to *Love one another*, does not ſpeak *excluſively*, as if he meant that the reſt of Mankind, much leſs that other Chriſtians ſhou'd not ſhare in their affection; or that they were (as I am ſure the Practices of the Romaniſts do interpret this Text whatever their Expoſitions do) to hate and perſecute all that are not of their particular Perſwaſion. Such a partial Interpretation of our Maſter's Words, would be highly derogatory to him; contrary to his Nature, which was kind, merciful, full of compaſſion towards all, *Love it ſelf*; contrary to his Office, which was to reconcile, to redeem, to die for all; contrary and undutiful to his expreſs Precepts, bidding us to *Love our Enemies, to do Good to*

them that revile and despitefully use us; and contrary to all Reason and Religion, but that of a *Jew* or a *Jesuit*.

'Tis true, our Saviour at this time when he was leaving the World, gave this Charge *only* to the Apostles, calling it a *New Commandment*, because, tho' it was an eternal Law of Nature, yet being corrupted by the Jews, he *renewed* it, and raised it to an higher pitch by his own Example; and because It was now particularly given to them *as Apostles*, whom he sent to convert all Nations by preaching his Gospel, that all men might see, *they* were *his*, more pecularly *his Disciples*; that *they* being the Foundation-stones of his Church, should be more closely united and cemented together by love, that thus the superstructure they were to build might be more firm and lasting, and that their signal Love might be imitated by, and diffus'd into the hearts of their Converts.

This I know was the design and occasion of our Saviour's giving this command to the Apostles: But certainly he never intended thereby, that either they or other Christians to whom he gave the same command in *ch.* 15. *v.* 12, 17: should exclude *any* from a share in their love.

It must then be a most perverse Interpretation, to think that Christians, Eccleſiasticks especially, *Popes*, *Bishops*, *Priests* who are to Preach the Gospel of Peace and Salvation, and are sent out, as our Saviour came, *not to destroy but to save mens lives*, are commanded to love those only who are of the same perswasion with themselves, and have liberty to hate and persecute others who differ from, or will not be converted by them. Jews and Pharisees who mis-

interpreted

interpreted their Law, and thoſe who borrow their illnatur'd notions, Papiſts and Jeſuits, who miſinterpret our Goſpel, may think ſo, if they pleaſe, and may Perſecute, *Burn* or *Blow* up Hereticks: But We, who I hope have not *ſo* learn'd Chriſt, ought to underſtand the Words in their moſt comprehenſive ſence, commanding us to love All, eſpecially All Chriſtians of whatever Nation or Religion they are, and that for this Reaſon, for *By this ſhall all Men know, that ye are my Diſciples, if ye have love one to another.*

From which words I will conſider,

Firſt, The particular Mark or Character whereby Chriſtians are beſt known to be ſuch, namely *Chriſtian Love.*

2*dly*, It will be neceſſary briefly to mention what are the fruits and effects thereof, That

3*dly*, Becauſe the Church of *Rome* pretends to be the *only Catholick Church*, and her Profeſſors conſequently the *only Diſciples of Chriſt*, we may try and examine them by this mark.

Laſtly, I ſhall make ſome Application of it to our ſelves.

Firſt, I am to conſider the particular Mark or Character, whereby Chriſtians are beſt known to be ſuch, *viz. Chriſtian Love.* Our Saviour ſuppoſes it a great honour and advantage to be known to be his Diſciples: And indeed the ſeveral pretenſions of all ſorts of Chriſtians, that *they* are the *beſt Church*, and *theirs the beſt Religion* confirms the ſuppoſition; and in truth, tho' we are now forc'd to uſe unhappy Names of Diſtinction, I muſt obſerve by the way, that it gives more deference to our Saviour, and more

honour

honour to our ſelves, to ſay, *I am a Chriſtian*, than as ſome did of old, *I am of Paul*, and *I of Apollos*, and *I of Cephas*, or as the diſagreeing note is now, I am a *Roman Catholick*, *I am a Proteſtant*, with the reſt of the diſtinguiſhing Characters, which I am willing to paſs over in ſilence; the former Title, I am ſure, carries Love and Reſpect along with it, when the latter ſounds ſomething like a challenge, and the bidding defiance to their fellow-Chriſtians.

But whilſt all our mouths are full in boaſting our ſelves *the Beſt Chriſtians*, leaſt all our boaſting be vain, and vaniſh into a name and title only, we muſt give evidence to the World by our Chriſtian Love, whereby we may be known and honour'd as ſuch.

It was the cuſtom in our Saviour's time for Maſters to give their Diſciples ſome particular mark, whereby they were known and diſtinguiſhed from others; St. *John Baptiſt*'s were known by the Severity of their Lives; thoſe of the *Phariſees* by their broad Phylacteries; the ſeveral Sects of *Philoſophers* by ſome peculiar Aphoriſms; our Saviour therefore, (none having made choice of *That* before, and perhaps from thence too it may be call'd a *New Commandment*) inſcribed *Love* in his Banner, as moſt agreeable to himſelf, moſt ſuitable to his Goſpel, moſt deſirable by, and beneficial to mankind.

He did not look on Preaching his Goſpel, or even on Miracles (tho' he arm'd 'em with them) as a certain ſign of his Diſciples; for he knew and fore-told that many would ſay, *Lord, Lord, have we not Propheſied in thy Name, and in thy Name caſt out Devils, and in thy Name done many wonderful works?*

Matt. 7. 22, 23.

and

and yet notwithſtanding this mighty pretence, as if by their Miſſion and Miracles they were his chief Miniſters, He profeſſes unto them, that *He knows them not*. God may and has for ſome reaſons permitted even wicked Men, *Jannes* and *Jambres*, *Balaam*, *Caiaphas*, *Simon Magus*, *Apollonius* perhaps, and others, to Propheſie and do many wonderful works; or the Devil may lend ſuch Men ſome of his Power; or cunning Men by ſome trick and contrivance of their own may amuſe and impoſe upon ignorant or credulous people, and ſo paſs for mighty Miracle-mongers; when all the while they may be far enough from being *at all*, much leſs, the *Only* Diſciples of Chriſt. In vain therefore do the Romaniſts alledge this as an Argument of the only True Church, the greateſt of their pretended Miracles, (many Legends whereof ſome of their Learned Writers have taken ridiculous pains to Regiſter) being an inſufficient proof of that pretence without Chriſtian love, and the good fruits thereof, tho' we ſhou'd grant, they cou'd *Cure Diſeaſes*, *Exorciſe evil Spirits*, *make Images weep*, *Remove the Virgin* Mary's *Chappel*, or even *Mountains themſelves*, and *have not Charity*, it wou'd ſignify nothing.

Neither did our Saviour look on *Faith alone* (much leſs any new-invented Articles or Opinions, notwithſtanding what a Jeſuit Commentator ſays on this Text,) as a certain ſign, not only of a *Perfect*, which he confeſſeth it is not, but not ſo much as of a *True Diſciple* of Chriſt, which he affirms, on purpoſe I ſuppoſe for the ſake of his own Church, being conſcious of its having a great deal of Faith, but little or no Love, which is undoubtedly an Eſſential *Mald.*

and

and One, if not the Chief Conſtitutive ingredient of True Chriſtians; Men cannot pretend to be ſuch without it, ſo that there ſeems to be an emphaſis in the Particle *This*, by *This* more eſpecially *ſhall all men know ye are my Diſciples:* Your Faith, tho' you may pretend to an Infallibility therein, is not ſufficient, by *That* being an Internal Act only, Men cannot; but by your Love and the fruits thereof, they may Know and judge what you are. St. *Paul* tells us (and I'll believe him before any Pope or Jeſuit of 'em all) that tho' *he had all Faith, and had not Charity, He was*
1 Cor 13.2. *Nothing.* When indeed theſe are joyn'd together,
Gal. 5.6. when Faith is, as he ſays, δι' ἀγάπης ἐνεργουμένη, wrought, animated and impregnated by Love, then it is ſhewn to, known, and honour'd by all Men; but
Jam. 2.22. without that it is *Dead* ſays St. *James*: For this reaſon the Apoſtles frequently join Faith and Love toge-
Epheſ. 5.23. 1 Theſ. 5.8. ther, *This is His Commandment*, ſays St. *John*, *That we ſhou'd believe on the Name of his Son* Jeſus Chriſt, *and*
1 Ep. 3.23. *love one another, as He gave us Commandment.* The Devils have Faith and more knowledge, I ſuppoſe, of the Truths of Chriſtianity, than the Romiſh Church it ſelf has; they know, they believe, and they
Jam. 2.19. tremble; but being deſtitute of Divine Love, which they will ever want, they will ever remain malicious and envious, Curſing and Murdering Devils.

It is *this* then, which *Bellarmin*, (Conſcious no doubt of their want of it) omits to mention, that is the chief and beſt note of a true Chriſtian Church; not Miracles, not Faith alone, not Multitude, not the gift of Propheſy, not Temporal felicity, not Succeſſion, nor any other of thoſe Fifteen Notes, he takes ſuch pains to reckon up; a falſe Church may have

have many or most of these; but wanting *this mark of Christ*, and having *that* of the *Beast*, tho' *the World once wonder'd after it*, we know now whose Synagogue it is. But notwithstanding the *Cardinal* thought fit to omit it, I need not tell you, *All* the *Apostles* enjoyn it as a Duty; and particularly St. *John* observes it as the mark of True Christians; *Let us not Love*, says he, *in Word, neither in Tongue, but in Deed and in Truth, for hereby we Know that we are of the Truth.* And afterwards it continu'd such among the Primitive Christians. *Tertullian* gives it as their Character and Commendation, that the Heathens obsery'd it with admiration, *Vide ut invicem se diligant, see how extreamly they love one another*; and *Octavius* in *Minutius Felix*, tells the Heathen *Cæcilius*, *We mutually love one another, which you are griev'd at, because we know not what it is to hate; we, which you Envy, call one another Brethren, being Sons of the same God, Partners of the same Faith, and Joint-Heirs of the same Hope.* Nay, *Julian* himself, one of the subtilest Enemies Christianity ever had, cou'd not but admire and recommend to his Heathens the great humanity and kindness of the *Galileans*, as he in derision calls Christians.

Rev. 13. 17. 3.

1 Ep 3. 18, 19.

in Apol. c. 39.

But alas! where is this old Christian Love vanish'd, that now scarce the shadow of it remains? but in its stead Emulation and Wrath, Hatred and Variance, Strife and Envyings, Schisms and Seditions, Parties and Factions, Libels and Reproaches appear: All that Love and Affection, the original Banner of Christians, is torn in pieces, mangled and defac'd. The worn out Characters of *Love one another*, like those upon ancient Monuments, are now scarce-

ly legible; and to confeſs a ſhameful truth, *Hate one another* ſeems now to be the Chriſtians fitter Motto, for where do we ſee more Debates and Contentions, where more Frauds and Injuſtice, where more Whiſperings and Backbitings, where more Swellings and Tumults, where more Wars, Conſpiracies and Rebellions, than in that now call'd *Chriſtendom?* Differing indeed in Name, but I cannot ſee it is ſo in Deeds from its old Heatheniſh Inhabitants; As if we were to fulfill the Reverſe of the Propheſy by *beating our Plow-ſhares into Swords, and our Pruning-hooks into Spears*, and were litterally to make good our Saviour's Words, *I came not to ſend Peace on Earth, but a Sword.* Thus Chriſtians fallen from their *Firſt Love*, as *that* turns and ſowers into the moſt inveterate hatred, ſo *They* like fallen Angels turn into moſt cruel and malicious Spirits. This will appear too true, when we have,

Iſa. 2. 4.

Mat. 10. 34

2*dly*, Briefly mention'd the Fruits and Effects of Chriſtian Love; how unlike, how harſh are thoſe now, which indeed *Any* ſort, eſpecially *Popiſh* Chriſtians produce, to thoſe which the Original Chriſtian Love did bear!

St. *Paul* gives this Deſcription of the old Chriſtian Charity, whereby we may know what are the Fruits and Effects thereof, and Who produce them. *Charity ſuffers long and is kind, Charity envieth not, Charity vaunteth not it ſelf, is not puft up, doth not behave it ſelf unſeemly, ſeeketh not her own, is not eaſily provok'd, thinketh no evil, rejoyceth not in Iniquity, but rejoyceth in the Truth, beareth all things, believeth all things, hopeth all things, endureth all things:* Or more briefly, Charity do's all the good it

can

can to the Souls, the Bodies, the Goods and the Good-name of all its Neighbours, eſpecially all Chriſtians. One Duty of it is to Inſtruct, Convert, Admoniſh, Reprove, or at leaſt to Pray for one another's Souls. Another is to Defend one another's Bodies, as much as we can, from all Internal Infirmities, and all External Violences, Perſecutions, Torments, Murders, unjuſt Puniſhment and the like. A third is to preſerve one another's Goods from Fraud, Oppreſſion and Rapine. The laſt is to maintain one another's Good-name from Lying, Railing, Reviling, Calumny and Slander.

Theſe are the Offices of that Divine Chriſtian Love our Saviour commands us to have for one another, wherein All thoſe who would be Known to the World to be his Diſciples, muſt exerciſe themſelves, or muſt diſclaim that Honourable Character. 'Tis needleſs to ſpend time in proving either of theſe; They being, I am confident, well known to every one that has read the Goſpel; that minds or values the Example and Command of our Saviour; That views the Lives and Behaviour of the Primitive Chriſtians, or that examines the reaſonableneſs of each of the Duties, and the Authority that enjoyns them. I proceed therefore to

The Third thing, Becauſe the Church of *Rome* pretends to be the *Only Catholick Church*, and her Profeſſors conſequently *the only Diſciples* of Chriſt, to try and examine them by this mark, and the fruits of Chriſtian Love. And this I do not with any intention to revile, but (which is conſiſtent with Chriſtian Charity) to reprove Them and to ſecure Our ſelves from danger, and that we may avoid their Faults and their Errors.

First, Then let us ſee how they, eſpecially the Jeſuitical part of them (for I have ſo much Charity to think, that ſome have Love equal to their Faith) deal with the Souls of their Brethren, or at leaſt their Neighbours, for *that* Name they cannot deny us; what Affection, what Charity they have for theſe. For doubtleſs ſo Holy a Church which claims to be the only Spouſe of Chriſt, like Chriſt himſelf ſtretches out her Arms to embrace, to ſhew Mercy and Kindneſs to all thoſe Souls for whom he made his Soul a Sacrifice. Charity to the Souls of Men conſiſts chiefly in, and is evident by endeavouring, as I have ſaid, by all means we can, by Inſtruction, Admonition and Reproof to procure their Salvation, and if theſe prove ineffectual, to pray to God for their Converſion, and intercede with him to Pardon and have Mercy on them. This Chriſt the firſt Author and the beſt Pattern of this Divine Love, did; *Father forgive them for they know not what they do*, ſays he, in behalf of thoſe who wou'd not believe in, nay, who crucified him. This was the Practice of his True Diſciples; *Lord lay not this Sin to their charge*, ſaid the Murdred but the Merciful St. *Stephen*: *Brethren my heart's deſire and Prayer to God for Iſrael is that they may be ſaved*, ſaid the Perſecuted but Charitable St. *Paul*; and, *Being Reviled we bleſs, being Perſecuted we ſuffer it*; ſays he of All the Chriſtians.

Acts 7.

Rom. 10. 1.

1 *Cor.* 4 12.

How faithfully the Romiſh Charity, tho' not at all provok'd, as theſe were, does tranſcribe theſe Copies, how concern'd they are for Men's Souls, let their pretended Converſion of Infidels teſtify, ſending out their Emiſſaries, not as our Saviour ſent his Diſciples,

as

as *Sheep in the midſt of Wolves*, but as Wolves among Sheep; *Wiſe* indeed *as Serpents*, but not ſo *Harmleſs as Doves*, *Going to and fro in the Earth, making Proſelytes twofold more the Children of Hell* than they were before. Converting ſome Honeſt Moral Infidels into Immoral Chriſtians, and turning Heatheniſh into Chriſtian Idolaters. Let likewiſe their Anniverſary Curſes and Excommunications of thoſe they are pleas'd to pronounce Hereticks, bear witneſs; the ſending whole Nations of Souls directly to Hell, being no more with theſe *Hunters of Souls*, as the Prophet calls ſuch, than driving a Flock of Sheep to the Slaughter; that this Inhumanity proceeds not from Cuſtom only, or the Rage of ſome few bigotted Zealots, is manifeſt, It being their ſettled univerſal Opinion, that *there is no Salvation out of the Church*, meaning their own Church of *Rome*, as if that was the only Ark that was to be ſaved, and all the reſt of the World were to periſh in the Deluge of Fire. And for this reaſon they make as little ſcruple in frequently ſaying, *Damn'd Hereticks*, as we do to ſay, *God ſave you*. How excellently well does ſuch Love agree with the Charity deſcribed by the Apoſtle, which is kind, which wiſheth the beſt to all, which believeth and hopeth the beſt of all!

Mat. 10.16.

Ezek. 13. 18.

But why ſhou'd Hereticks expect any kinder uſage from them, when they are ſo uncharitable to the Souls even of their own Members? Saving Knowledge and ſaving Truths, are we know the moſt charitable Alms, the greateſt good that can be offer'd to the Souls of men. But how miſerably do they deceive the poor deluded Souls of their own People, by

by locking up the Fountains of Divine Truths, and keeping the Key of Knowledge from them, not permitting them to read the Holy Scriptures, which would make them wiſe to Salvation? By robbing them of half the Nouriſhment of their Souls in the Bleſſed Sacrament; and in depriving them, by concealing their Prayers in an unknown Tongue, of the comfort of them? By impoſing pernicious Errours, Abſurdities, and Impoſſibilities upon their Underſtandings? and by enjoyning unreaſonable, wicked and Idolatrous Practices upon their Wills? making them by vertue of an implicit Faith, and a blind Obedience to their infallible Church, to Believe and Do what is repugnant to Sence, Reaſon and Religion? There may perhaps be an *outward Shew* and *Profeſſion*, but I am ſure there is an *implicit hatred* to ſouls in ſuch Love as this, which involves them in ſuch great hazard (for I will not be ſo uncharitable as they, to ſay impoſſibility) of Salvation: The Charity of our Church condemns none, and thinks the Ignorance of ſome of them, though it does not make 'em Devout, may make ſome excuſe, that they may be *ſaved, yet ſo as by fire*, not that imaginary one of Purgatory, but as one eſcapes out of an Houſe on fire with great danger and difficulty.

Let us ſee in the next place how they ſhew their Love, what treatment they give to the Bodies of Men. And ſince we have ſeen how they deal with the Better, we can expect to find no kinder Entertainment for the worſe part. If they can with ſo little compaſſion Damn the Soul, we can hope for little mercy to the Body. Our Saviour has told us wherein Chriſtian Charity to theſe conſiſts, *viz. in feeding the hungry, giving*

giving drink to the thirſty, cloathing the naked, &c. In ſupplying All, without any exception of Nation or Religion, according to their neceſſities and our abilities. Theſe Offices the true Diſciples of Chriſt are obliged to perform, not only to a Brother, but even to an Enemy; *If thine enemy hunger give him meat*, ſays S. *Paul*, *if he thirſt give him drink*; preſerve his Life and comfort his Body.

Now let Popiſh Kindneſs and Humanity witneſs how they perform this piece of Charity towards Hereticks, whom they eſteem their Enemies; for I will not charge them with omitting it to their own Members, or to ſuch as they have ſome hopes to pervert; towards theſe their Love and Kindneſs perhaps excells ours: But as for obſtinate Hereticks, whole Hecatombs of ſuch are no more than cutting off a Dog's neck; nay when they excommunicate and kill ſuch, they think they do God and his Church good Service; as if like a Heathen Dæmon he were delighted with Human Sacrifices.

A late Eſſay towards Catholick Communion by a *Renegado* from our Church would have us believe this is not their Doctrine, but the mad Zeal, Ambition or Covetouſneſs of ſome particular men, for which theirs is no more chargeable than our Church for thoſe Cruelties, Murders and Conſpiracies committed by ſome Proteſtants. I am not willing to load them more than they deſerve, and doubt not there are many among 'em whoſe good Nature influenceth them more than their Religion: But ſince we know ſuch Facts are approv'd and applauded at *Rome*, and that this Doctrine is a kind of Engine to be rais'd or let down as they ſee convenient. Since we know

like-

likewiſe that their High Prieſt has and may again upon occaſion take the Temporal Sword from behind the Ephod and lend it to perſecute Hereticks, we have little reaſon to believe or truſt their ſmooth and oyley words. But beſides I am ſure this is the Doctrine of their, eſpecially Jeſuitical Divines, who have moſt influence among them, and, as Architects do for under-workmen, cut out work for Inquiſitors. For *Bellarmin*, as kind I ſuppoſe, as moſt of that Tribe, will allow of no *Corporal*, *no Pecuniary*, nothing but the *extreme Capital Puniſhment* will content him for Hereticks, Nothing but, as he calls it, *the preſent Remedy, Death: Away with ſuch Fellows they are not worthy to live.* And as a farther Mark of their Charity, and their Doctrine too; they not only put their living Bodies to elaborate Torments, Racks and Gallies, but inhumanely expoſe their dead ones, by denying, or digging them up after they have by ſtealth had Chriſtian Burial. If theſe practices are deny'd (as thoſe who have the Heart to do, will not want the Forehead to deny them) *Paris*, *Piedmont*, *Hungary*, *Ireland*, *Smithfield*, *all France*, and *all the World*, where they have power, will witneſs againſt them; eſpecially the Barbarous Conſpiracy of this Day, Now juſt a 100 years old; and Never, ſince the firſt attempt of *Lucifer* againſt his Maker, outdone in the Boldneſs or Deviliſhneſs of the Deſign. But, God be thanked, their Deſigns were prevented, and our *Souls eſcaped*, as the Pſalmiſt ſays *from the ſnares*, and we may ſay, from their own Invention, the Powder of theſe *Fowlers*.

Tom. 2. l. 3 c. 21.

Pſ. 124. 7

3*dly*, Let us examine what Love they have for the Goods and Poſſeſſions of others which conſiſts in

in preſerving them from Fraud, Injuſtice, Rapine, *&c. Do violence to no Man*; *Let no Man defraud, or go beyond his Brother in any matter*; *Render to* Cæſar *the things that are* Cæſar's; *Render to every Man his Due*, and ſuch like, are the known Precepts of the Goſpel, neceſſary to be obey'd by all true Diſciples of Chriſt.

Now how are theſe performed by the Church of *Rome?* I ſpeak not of particular Perſons among them, who for ought I know (for I would wrong none) are as Juſt and Honeſt in their private Dealings as any Men; But in regard to the Doctrines of their Church, which, 'tis to be fear'd, do incline too many among them to overlook ſuch Chriſtian Precepts. And from theſe I am ſure, thoſe they call Hereticks can promiſe themſelves but little ſecurity of what they poſſeſs; for they who don't ſcruple to be injurious in greater, will not ſtrain at leſſer things. If they hold it lawful (as the Pope's Paraſites do, notwithſtanding ſome ſoften and deny this Doctrine) by vertue of that Soveraign power they pretend *He* is inveſted with, *to Depoſe Heretick Princes* and *Diſpoſe* of their Kingdoms, we may reaſonably conclude that none of our inferiour Poſſeſſions can be ſecure from them; If they think they may deal thus, as by ſome they have done, with the *Maſter of the Houſe*, what can *thoſe of the Houſehold* expect? the ſame right they pretend over one, they will certainly ſtretch to the other. If likewiſe, *Dominion and Property are founded in Faith and Grace*, (which ſeems evidently connected with this Doctrine) and if Theſe are not to be had out of the Church, and there is no Church but theirs to have them in, then

all our Goods lie at their Mercy; and if they had Power we ſhou'd ſoon feel the effects of their Good Will. But God be thanked they have not *that*, and I hope never will, though they are ſtill laying their Trains, and working under ground; ſtill *ſowing their Tares,— and we are* half *aſleep.* But indeed we have not ſo much reaſon to complain of their Doctrines, or expect any kinder uſage from 'em in this particular if they had power over us, when we plainly ſee how they deal with their own Brethren, catching their Goods and Money from them, not by open force, as they wou'd ours, but which is as inconſiſtent with Chriſtian Love, by craft and guile; by pretences of expenſive *Appeals*, and chargeable *Diſpenſations*; by coſtly *Donations* to Images and Altars; by ſelling their falſe Wares of *Pardons* and *Indulgences* to the Living; and *Prayers* and *Maſſes* for the Dead. Thus bubling them out of their Money with vain threatnings of keeping them or their Friends in Purgatory; or as vain promiſes of bringing them into Heaven; ſo that by all theſe tricks it is truly obſerv'd by Travellers, that *where Popery moſt prevails, there Poverty moſt abounds.*

Laſtly, How tender and careful they are of their Neighbour's Good-Name, thoſe ſcandalous reports they rais'd of our Juſt *Reformation*, our Learned *Reformers*, and our Proteſtant Princes may teſtifie, againſt whom they caſt out all the venom that malice could invent. The *Myſtery of Jeſuitiſm* ſets them off in their true Colours, Giving us a large account, that *Falſe Witneſs*, *Lying*, *Equivocation*, *Mental Reſervation* and *Calumny*, are counted lawful by their Caſuiſt, in order to ſome *ſpiritual Good*, and for the

Honour

Honour (a goodly one indeed) *of their Church.* And to ſhew their Civility and good Manners, as well as their Charity, ſeveral of their Writers, think it no breach of this Duty to call us Hereticks, *Doggs*, *Liars*, *Impudent*, *Robbers*, *Profane*, *Sacrilegious*, with many other ſuch opprobrious Names which their malice throws out. How conſiſtent ſuch Language is with Chriſtan Love, how agreeable to theſe Precepts of the Goſpel, *Accuſe no Man falſely*; *Bleſs and Curſe not*; *ſpeak Evil of no Man*; *Honour all Men*, and ſuch like, I leave it to them to conſider. And now muſt deſire your leave and patience

To make ſome Application of this Mark of Chriſt's true Diſciples to our ſelves.

And 1*ſt*. I *wou'd* addreſs my ſelf to the *Papiſts*, or, if that Name pleaſe them better, (though I think it an abſurd one) the *Roman Catholicks* of our Nation. They are men of Good Nature, and Good Underſtandings; ſo that methinks they ſhould not let bad Principles ſpoil the one, or blind the other; They ſhou'd conſider, for they muſt certainly know, that no Church has power, whatever it may pretend to as to the Inſtituted ones, to diſpence, by a *non obſtante*, with the Moral Commands of our Saviour. Their Religion (their Chriſtianity I mean, not their Popery) their naturally kind and good diſpoſitions, their Prince's, their Countries, their own and their Friend's Intereſt ſhould perſwade them not to believe ſuch Doctrines, nor conſent to ſuch Practices, as are Deſtructive of Chriſtianity, nay of Humanity it ſelf. They I ſuppoſe are better acquainted with the Deſigns of *Rome* (though *we are not ignorant of her Devices*) and we (as we ought) *Hope the Beſt of*

them, that they will ſo far conſider our Saviour's command, as not to embark themſelves in nor concur to, nor promote any of her Cruel and Wicked attempts; and that they will not ſuffer the Papiſt to prevail with them more than the true Chriſtian and the good-natur'd *Engliſhman*.

2*dly*, Leaſt the Romaniſts retort upon our Reform'd Religion, what we Accuſe and Condemn them for, I wou'd Addreſs my ſelf to our Diſſenting Brethren of all ſorts. It is their uſual ſaying, *Can't we live in Peace and Love together*, notwithſtanding ſome different Opinions and different ways of Worſhip? 'tis true, I think we may, and hope we ſhall; and our Church for her part has given abundant evidence of her Chriſtian Charity by her kind Indulgence to them; which, they know, when time was, wou'd not be allow'd us.

Now, on their part, if, as all of them pretend, they are the Pureſt and Beſt Reformed Diſciples of Chriſt, we hope as themſelves profeſs and as they are obliged in Conſcience, Duty and Gratitude to be ſincere, that they will never give the leaſt umbrage of diſeſteem or diſaffection to us, by diſobeying our Magiſtrates, reflecting on our Miniſters, or reviling our Worſhip as Popiſh and Antichriſtian; and that they wou'd not carry on any ſecret Deſigns, by fomenting Diviſions, to diſturb or undermine our Church or State; for ſuch Trains, they muſt remember, were once laid and took Fire, which were as fatal to our King, Nobility, Clergy and Commons, as thoſe on the 5th of *November* wou'd have been.

3*dly*,

3*dly*, I will humbly Addreſs my ſelf to All the True Churchmen of the Church of *England*; I ſay *True Churchmen*, a more proper Name and more becoming than that miſchievous Diſtinction, which not our Friends I am ſure, but our Enemies put upon us on purpoſe to divide us; that as we really are of the ſame Religion with Chriſt and his Apoſtles, and moſt like the Primitive Church in Conſtitution, ſo we wou'd endeavour to be like them in this undeniable Characteriſtick of Love; for, whatever other Teſts may be neceſſary, this is the beſt Teſt of a True Church and a True Religion: And indeed, as there is no Church where there is no Religion, ſo there is no Religion where there is no Love. Let us therefore in the firſt place, as Reaſon and our Religion oblige us, Love one another, laying aſide our differences, and bearing with one anothers Infirmities; and in the next place let (if I may uſe that word without offence, and ſurely I may, ſince *our Soveraign*, and which is more, our *Bible*, has made it currant) Let our *Moderation*, an undoubted effect of Love, *be known unto all men*; a Moderation (that I may not be miſapprehended, nor that word abuſed to ill purpoſes) not of Judgment as to what is Juſt and True, Lawful and Right, for this indeed is juſtly reproachable as weakneſs and tends to Lukewarmneſs and Indifference, and no honeſt and wiſe man can be moderate in that ſence: But a moderation of Paſſions, to which I think the word properly belongs; that we ſhou'd not ſuffer our Anger, tho' lawful in a juſt cauſe, to boil up into Rage or Revenge; nor our Zeal, tho' commendable in a good thing, to be carried beyond its due bounds;

bounds; nor our Fear and Jealouſie, tho' cautious and circumſpect, to be rais'd upon Doubtful grounds, much leſs to ſwell up into cenſure and ſlander; nor our Self-Love and Self-Intereſt, tho' in the firſt place providing for our ſelves, to ſwallow up all our Affections, but to reſerve ſome for all our fellow-Chriſtians, for every Man, even for our Enemies, even our greateſt ones, Papiſts themſelves; by bleſſing them that Curſe us, and doing good, as it lies in our Power, to them that hate us. Thus we ſhall by the beſt and ſureſt Argument prove our ſelves to be the True Diſciples of Chriſt; thus we ſhall more commend our own, and ſhame their Religion; thus by our Charity we ſhall *heap Coals of Fire upon their heads*, whoſe hatred endeavour'd to heap *Fire* and *Faggots* on ours. And

To conclude, let us unite in our Praiſe and Thankſgivings to God for thoſe many joyful *Purims* we have had, eſpecially for our Double Deliverance of this Day; and let us *Truſt* in him, *who has de-*
2 Cor. 1. 10. *liver'd us from ſo great a Death, and does deliver, that he will ſtill deliver us*; and let us Bleſs him that we are under no Popiſh Dominion, nor *French* Tyranny, nor *French* Laws; Particularly (which is our preſent ſingular Bleſſing) that we have no *Salick Law*, but live and enjoy our Peace, our Rights, our Liberty and our Religion under the Government of a gracious and Indulgent Queen, who (to uſe her own Words) in *a moſt earneſt and affectionate manner, recommends an Union of Minds and Affections among all her Subjects*, as our Saviour commands all his Diſciples, to *Love one another*.

FINIS.